

BOSTON RECORDER AND TELEGRAPH.

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RELIGIOUS MISCELLANY.

FROM THE MISSIONARY HERALD.
AN ADDRESS TO THE PATRONS & FRIENDS
OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

The Prudential Committee feel the necessity of coming before the public, and of stating distinctly, that great embarrassments must be experienced in conducting the operations of the Board, unless the receipts into the Treasury be very considerably augmented. This disclosure they make with the utmost frankness, and with the expectation that it will be well received, and will essentially aid in affording the desired relief. In similar circumstances heretofore, an appeal to the consciences and hearts of Christians,—to the generous sympathies of those who feel for the spiritual miseries of the heathen, has never been made in vain.

It is quite possible, however, that the Committee have not presented the wants of the different missions under their care, and the claims of perishing nations so frequently upon the professed followers of Christ the obligations involved in their profession, with that unvaried importunity and that impassioned earnestness, which the cause would justify, and the greatness of the interests at stake would seem to require. Nor have they at any time, set forth the various cares, and solicitudes, and responsibilities of their station, as almoners of the charities of their brethren, in so full a manner as many would think desirable. If they have erred in this respect, the error must be imputed chiefly to a fear of making appeals of this kind so common, that they will lose their effect;—a result greatly to be dreaded. But whatever may have been their deficiencies, the Committee cannot reproach themselves with ever having set a low standard of Christian beneficence; or with ever having represented the claims of the heathen otherwise than as imperative, and as demanding the most strenuous, and persevering, and self-denying efforts. Nor have they forgotten the words of the Lord Jesus, who he said, *It is more blessed to give than to receive*; though a course of laborious industry and rigid economy, in order to furnish resources for sending the gospel to the destitute, may seem hard to a mind not deeply imbued with the love of Christ, and of the souls for whom he died.

In judging of the measures pursued by the directors of missionary societies, it is to be remembered, that they have no resources but in the confidence, and continued patronage of the Christian public; and that a regard to the preservation of that confidence and the increase of that patronage as well as to the necessities of the heathen, and the opening fields of missionary labor, would urge to a constant enlargement of missionary operations. It is a great mistake to suppose, that because a given sum (sixty thousand dollars for instance,) was contributed in one year, the Committee may calculate with certainty on the same sum being contributed the next year, with the understanding that they are not to enlarge the sphere of their operations, but to confine themselves to the field now occupied. It is much less difficult to obtain augmented resources, by presenting a rising and triumphant cause, than to secure the same income from year to year, on the avowed plan, that the same engagements, as in former years, will embrace all that is to be attempted. In a word, the missionary cause must rise or it will be depressed; and if it should unhappily proceed long in a downward course, there is no such thing as making an adequate estimate of so awful a calamity, in its baneful influence on the spiritual condition of our race. To suppose such a thing, would seem a libel on our churches;—and we will not suppose it.

The Committee have always acted with the expectation, that the missions, the stations, the schools, the printing presses, the expenditures, were to be increased from year to year; and for the friends of missions to act with any other expectation, would appear to be an event of the most distressing kind in its bearing upon the religious character and interests of this country.

In pursuing this course, however, when a reinforcement was sent to the Sandwich Islands in the autumn of 1822, the Committee were not fully sustained by the Christian public; and at the annual meeting of the year 1824, the Board was in debt fourteen thousand dollars. During the following year, this debt was nearly extinguished. In the mean time, the attention of the Committee was much directed to the regular organization of the Christian community, so that application might be made once a year, in the most systematic, respectful, and acceptable manner, to all the friends of missions, who would be likely to regard the Board as the proper channel of their beneficence to the heathen world. The labor of effecting this organization required a more extended agency, than the Committee were able to employ; as it is extremely difficult for settled clergymen to leave the people of their charge, & as the pressing demand for young men entering the ministry, especially those who possess powerful talents and high qualifications, is such as to preclude the possibility of obtaining a sufficient number of suitable agents to organize the friends of missions throughout our country, within a moderate period of time. Much progress has been made, however, in this great and necessary work. If it has not proceeded so fast, as the Committee could desire, it has nevertheless been cordially approved by all classes of contributors to this great object.

While the regular expenses of the Board were necessarily going on, and before large resources could be derived from the new organization a mode of remittance to India was proposed by Mr. Newton, a member of the Board residing there, which had several advantages to recommend it. The proposal was thought favorable, as, by opening a credit in India to be sustained by providing for drafts on London, time was gained for calling forth resources at home, the Board being relieved from the immediate charge of the Bombay and Ceylon missions. Accordingly, the Treasurer paid very little, during the last two years, for the support of those Missions; and the principal expenses for the year ending with last April, have lately come upon the Treasury. The expenses for the year ending with next April will come in due time; and, as the financial affairs of India have experienced a great change in consequence of the Burmese war, the mode of remittance must be changed as soon as possible, and money must be sent in advance for the support of the eastern missions. This change, taken in connexion with what was first stated, may make it very important and desirable to meet the expenses of the eastern missions for three years, in the course of a year or fifteen months; it being kept in view,

that most of these expenses have been already incurred and defrayed in India.

Another occasion of embarrassment arises from the fact, that the Board has assumed the engagements of the United Foreign Missionary Society, which require large payments to be made, before the resources of those friends of missions, who contributed to the treasury of that society, can be called forth and rendered available. The Committee regard the union as a most happy event, and as likely to promote the missionary cause in a very high degree; but, as frequently happens in regard to the most useful measures, it is attended with a present inconvenience. Since the union was consummated in June last, the amount of \$10,744, 55 have been paid, beside the constantly recurring expenses of the mission transferred by that Society to the care of the Board; so that, in both these ways, more than \$16,500 have been paid, as a consequence of this union, after deducting all that has yet been received through the channels, which, as another consequence of the union, have been directed into the treasury of the Board. This estimate is carefully made, and must be substantially correct. It is not here introduced by way of complaint; but as one occasion of the apprehended embarrassments; for, if these expenses had not been defrayed, payments to the same amount might have been made for the eastern missions. It should be said, moreover, that the Committee gladly anticipate the time, when the receipts from these friends & auxiliaries, who have come into connexion with the Board by the terms of the union, will greatly exceed all the expense of the engagements thus assumed, & will continue to increase, with the increasing facilities of doing good, till the world shall have experienced a moral renovation. As an earnest of this pleasing anticipation, it is proper to mention the late organization, in the city of New-York, auxiliary to the Board, in the formation of which, the munificence of individuals and the readiness of congregations were conspicuous. No avails of this organization have as yet been received, but substantial aid may soon be expected, & as the amount cannot be accurately ascertained, the readers of the *Missionary Herald* must be referred to future acknowledgments, in the monthly list of donations. A similar organization has recently been introduced into New Jersey, where it is hailed with the same cordiality as in other places; & nothing but a sufficient number of agents, who are well acquainted with the subject, and are able to present it clearly and forcibly, is wanting to secure the co-operation of numerous congregations, in all the older parts of our country, and in many of the new settlements.

Upon the adoption of an efficient system of rendering aid to missionary enterprises, much of their success must depend. But to afford immediate relief in a case like the present, it is necessary that those who are sincerely friendly to the object, should spontaneously come forward with their liberal offerings, and not wait for the tardy process of making a regular and systematic appeal to all the members of the community.

From what has been said, it is plain, that a necessity exists for prompt and vigorous exertions. Even present engagements cannot be met, without a very considerable augmentation of receipts. And what shall be said of more extensive operations? and even of supplying the vacancies, which death has caused in the missionary ranks?

[To be continued.]

FOR THE BOSTON RECORDER AND TELEGRAPH. DOMESTIC MISSIONS.

MESSENGERS.—As the necessity of Domestic Missions in New-England is questioned by some, and their importance too little felt by many professed Christians, permit me, through the medium of your useful and extensively circulated paper, to lay before the public, a conversation, which, a short time since, passed between me and a child. I do not do it with a wish to "expose the nakedness of our land," but with the humble hope of awakening the Christian public to greater exertions in repairing our moral wastes.

While performing missionary service, under the patronage of a Domestic Missionary Society, during the autumn of 1826 in W—, a town in New-England, I visited a family where were several small children. After sitting a while, I entered into conversation with one of the children, an active sensible little girl, who appeared to converse with a good degree of freedom. The following is the substance of what passed between us, and will not vary much from the very language used.

How old are you? Ten years old, Sir, last week. Can you tell me who made you? No, Sir. Who made the world and every thing you see? I don't know. How do you suppose that you and every thing around you came into existence? I don't know. Did you ever hear of such a thing as God? Yes, Sir. Where is God? I don't know. What does God know? I don't know. Can he see you at all times and know what you do? I don't know. Can you read? Yes, Sir. Can you read the Bible? Yes, Sir, some, but I never read it much. Who is the author of the Bible?—Who gave it to us—where did it come from? I don't know. Is the Bible a good book, or a bad book? A good book. What makes it better than any other book? I don't know as it is better than some other books. Does not the Bible tell you about God, and his making the world and all things? I don't know, I never read the Bible much. Where do people go when they die? I don't know. You know that people do die, and that you and I and every body must die? Yes, Sir. Do people know any thing after they die? I don't know. Have you not something within you that thinks, and reasons and remembers, distinct from your body? Yes, Sir. What is the name of it? I don't know. What becomes of this thinking thing, the soul, when people die? Does that die too? I don't know. Did you never hear of such a place as heaven, and of such a place as hell? No, Sir. Did your parents never tell about heaven where all good people go when they die, and about hell, where all wicked people go when they die? No, Sir. Do you not sometimes do wrong? She hesitated. Do you not sometimes get angry and disobey your parents, and do things which you know are wrong? Yes, Sir, sometimes, was the reply, in a low tone of voice as if reluctant to own it. This I told her was sin. The several points I endeavored to explain to her as we passed over them. I then attempted to give her some idea of a Saviour, and of her need of a Saviour in consequence of her being a sinner, and added such advice as I thought was suited to her case. During the whole time she listened to me attentively as if desirous to know what these new things were. Her mother heard some part of the conversation; and I could not but regret that she had not heard

the whole. She was not in the room when it commenced.

What Christian, under such circumstances, could have beheld this little girl, without the tenderest emotions of pity? What Christian parent would not revolt at the idea of having his child thus buried in ignorance, destitute of any definite idea of God, of the soul, of religion, or a future state of existence! Let such cases become common, (and who can tell how numerous they already are?) and what will soon be the moral condition of our country! How unfit such children, thus growing up without instruction, to become, in after life, fathers and mothers, and to superintend the early education of future generations! And is there no remedy? Can nothing be done to rescue our moral wastes from impending ruin? Something can, something must be done. Let Christians arouse to exertion. Let missionaries be sent to every destitute town in New-England. Let such, as have devoted themselves to the ministry, cheerfully enter these fields of labor, and, submitting to privations and hardships in the cause of their Master, let them, with the self-denial of Paul, visit from house to house, impart the knowledge of the gospel to the youth and children, and institute Bible classes and Sabbath Schools. Let them persevere in the work, in humble dependence on God, and with earnest fervent prayer, and let their hands be strengthened by the charities and prayers of the Church, and we may confidently expect a blessing. But unless something be vigorously done, many of our feeble destitute parishes will remain destitute, their number will be increased, cases like the above will multiply, and a vast increase of vice and immorality will be the certain consequence.

A MISSIONARY.

FOR THE BOSTON RECORDER AND TELEGRAPH. CATHOLIC PRINCIPLES AND PRACTICES.

[Continued.]

Rev. Mr. —, Sir,—I was last night favored by your letter of the 29th inst. returning me some Bibles, &c. which I had distributed since my arrival in this bay, and which you say you have prohibited the people from reading. Sir, from taking offence at your interference in this matter, or addressing me in the manner you have done, I give you credit for coming openly forward, and declaring your sentiments and intentions as regards the reading of the scriptures by the people at large. But while I in candor allow you to adopt any course reconcilable between God and your own conscience, I also claim the liberty of acting without interference from you or any one else, as my own mind directs, or as I consider agreeable to the will of God.

The Bible, Sir, was never intended to be a sealed book; it is a revelation from heaven equally intended for the rich and the poor, the learned and the unlearned. Its truths are simple, so far as our salvation is concerned, so that the most illiterate man may understand it. And many a humble Christian with no other instructor than his Bible, and God's Holy Spirit for his guide, has been made happy both here and hereafter. The days of ignorance and superstition are fast passing away, and men are now reading and judging for themselves; and even in your own church men are to be found, of eminence and piety, who patronize the circulation of the Bible among their flocks in Europe. If the Gospel, Sir, was particularly to be addressed to the poor; if the Bible contains the words of eternal life; if it breathes consolation to the wounded spirit, and hope to the penitent, why do you prevent the poor having that treasure in their own hands, to read at all times and in all places? The Bible, Sir, never made man or woman mad who seriously read it. On the contrary, it has afforded joy and peace to thousands. Sin may drive us mad, but it would be blasphemy to say, that God ever sent us any message by his holy prophets to drive us mad. The Bible is the only rule of faith and morality, and by it you and I shall be judged at the solemn day of account. It will not avail us on that awful day of account, what construction this church or that church put upon its contents; but by that word alone we shall stand or fall. May you and I so read, mark and inwardly digest this holy book, and leave others to do the same, that by its patience and comfort we may embrace and ever hold fast the blessed hope of everlasting life, through Jesus Christ our Lord.

FOR THE BOSTON RECORDER AND TELEGRAPH. COLLEGES IN EUROPE.

The approaching Anniversary of fasting and prayer for the outpouring of the Holy Spirit, upon our colleges and other institutions of learning, is a near and endearing proof of a fervid love to the souls of men in the hearts of Christians, and an era of better things with regard to these nurseries of necessary and useful knowledge. It promises a glorious harvest of spiritual increase to the church.

But Christians surely do not confine their benevolence and intercessions within the limits of their own neighborhood or country. "If ye love them which love you, what reward have ye? do not even publicans so?" If ye are influenced by selfishness or local distinctions, your prayers will not be accepted. God made of one blood all nations of men that dwell on the face of the earth, and requires us to pray for all men, and to seek the salvation of sinners every where. Were it not that here and there a brighter spot may be found, the whole region of Christian Europe, from Spitzbergen, to Gibraltar, were a "starless, cheerless night of desolation reigns." The Universities of Europe, generally, are indeed little else than schools of impiety and dissipation; and are in a moral condition which is shocking to the Christian's feelings and dishonorable to God, spreading death and destruction around them. Facts could easily be exhibited, which would pierce every pious bosom with anguish and dismay, at the awful desecration of the Christian name and profession, which prevails in these highly cultivated countries. With all their science, falsely so called, and in the midst of luxury and refinement these nominal Christians are heaping up wrath against the day of wrath, and must inevitably die only to dwell with everlasting burnings, unless the sword of divine justice is averted by the intercession of God's people. What must be the state of religion and morals in a land where profanation of the Sabbath forms the characteristic of every class of society, where youth at colleges and Universities are with daring contempt trampling under foot every law of God and man? We read that theological students at one of the principal Universities of Germany, frequently retire out of the city even on the Sabbath day, to fight duels; and that the government has been compelled to enact a law prohib-

iting those candidates to settle as pastors who bear the scars and marks of duels on their countenance, not regarding it would seem even the blackest stains which may pollute their hearts. At the funeral of a student, the writer of a letter from Germany says, "I was disgusted at the levity and ridiculous equipments of the attending procession. At a University north of the Baltic, situated about the 60th degree northern latitude, as well as over the whole of that region the most stupefying formality carries its sway, and keeps the minds of men fettered in the cruel bondage of ignorance and superstition. Drunkenness, commotions, riot and fightings were, at least no more than 8 years ago, the confirmed habits of most of the young men assembled at this University, to a number often exceeding 4000, the flower and future hope of their country." The professors & dignitaries of European Universities are principally men of skeptical sentiments, and not unrequently of very immoral lives; sometimes men, who were it not for their acknowledged & needed skill in some particular branch of science, would never be admitted to the rights and enjoyments of civilized society. Those few who have the fear of God in their hearts may indeed be regarded as lights in the wilderness, as pious Let in Sodom. They wrestle hard in prayer with God, they strain every muscle to stem the tide of iniquity, which threatens to overwhelm the land, they labor day and night, in every proper way, to extend the domain of Emanuel into the stony hearts of a disobedient and gainsaying people. And are they not, I ask, looking with eagerness and delight to this favored land of revival and gospel holiness, and earnestly beseeching their Christian brethren here to pray for them? do they not expect us to call upon God from full and overflowing hearts, in gratitude for his distinguished mercies to us, and pray the Lord to be their help against the mighty, that principles and powers and spiritual wickedness in high places, with the whole antiquated and destructive enginery of the great adversary of souls, may speedily tumble into ruins forever; that the man of sin, the prince of darkness, and that great levathan of the abyss may hide their guilty heads to all eternity under the throne of God and the Lamb, and that righteousness, peace and joy in the Holy Ghost may speedily occupy the places now filled with the habitations of cruelty? We may be assured that they do; & it is therefore humbly but most earnestly requested that the colleges and literary institutions of Europe, their officers, and the rising generation there preparing for future stations of influence in life, may be heartily remembered by Christians on the approaching day of fasting and prayer; that they may be made vessels of mercy by the renewing of men's hearts through the Holy Ghost sent down from heaven, and that these polluted fountains, may soon be seasoned by divine grace, so that they may be a blessing and not a curse to the nations, and send forth pure streams of piety to fructify the earth to the praise and glory of God. Pious men on the other side the water are aware of the importance of such days set apart for prayer and fasting in years past; and if we will do as we wish to be done by, we surely cannot neglect to remember our neighbors as ourselves, and especially those who are brethren in the same great family, some of them members, as we trust, of the mystical body of the same Jesus.—What has here been presented, though a very small part of the truth, is not a mere random statement, but derived from authentic sources; and there are even living witnesses among us, who can testify to the truth of what their eyes have seen, and their ears heard, in some parts of Europe. We would refer the reader to the U. S. Literary Gazette for August, 1826, and January 1827, as in part confirming these statements.

RELIGIOUS INTELLIGENCE.

FOR THE BOSTON RECORDER AND TELEGRAPH.
REVIVAL OF RELIGION IN WESTMINSTER, MS.

The settlement of the present pastor of the congregational church in this town took place the 22nd Feb. 1815; at which time the state of religion was exceedingly low, and few could be found, who called on the name of the Lord. The former minister, who still retained his pastoral relation to the church, was aged and infirm, having wholly retired from his active labors, and little was done towards exciting the attention of the people to their immortal interests. The church was composed of about 27 males, and nearly twice that number of females, most of whom were either aged, or past the meridian of life, and it appeared, that without special divine interposition, this branch of the visible kingdom of Christ would soon become extinct. The Lord was pleased to revive his work, and in four years from the above date 116 were added to the church, who gave hopeful evidence of piety.—The work was gradual, convictions of sin were deep, and the gospel was manifestly the power and the wisdom of God unto salvation.

Several were united with the church during the six following years, but nearly as many were removed by death, and the ways of Zion mourned, because so few came to her solemn feasts. The piety of some, like the goodness of Ephraim and Judah, appeared, "as the morning cloud and as the early dew."

The beginning of 1825 presented a brighter prospect to the friends of the Redeemer. The pastoral visit in the autumn of the preceding year had been blessed, many in the church awoke from their slumbers, and the Lord appeared in glory to build up Zion. Numbers became convinced of their lost and perishing condition by nature, and concerned to secure the great salvation. At first, they labored to suppress their feelings, and thought, that could they obtain religion, they would hide the knowledge of it in their own breasts to avoid reproach. This, however, was soon found as impracticable, as it is inconsistent with the divine commands. Inquiry meetings were instituted for the first time in this place, and notwithstanding the opposition excited against them by the enemies of the cross of Christ, there is reason to believe they were blessed to the saving benefit of many souls. Some experienced comfort and hope in the Saviour, while present at these meetings. The work continued to advance with power, and by the latter part of April, we had been permitted to witness some signal instances of divine grace in the conversion of sinners. Some, who had been exceedingly thoughtless, and openly vile and profane, were hopefully brought into the kingdom of the Redeemer.

About this time, at a third meeting on the Sabbath, a more affecting scene occurred, than the writer had ever before witnessed of the kind. The meeting had been unusually solemn

and interesting. After the assembly were dismissed, and most of them had retired, it was found, that a group of young ladies, as though unable to leave the house, had lingered in the front entry, holding each other by the hand, and weeping under a sense of their guilt and danger. The pastor was requested by a member of the church to come and address them further on the concerns of their souls. They appeared almost overwhelmed. The terrors of the Lord had taken hold of them, and they seemed ready to sink under the impression of their perishing condition. Those who could enter into the views and feelings of others in this interesting state, united in conversing with them, and commending them to the great Physician of souls. One of them expressed a willingness to submit to Jesus, and manifested, that light and hope were beginning to dawn upon her benighted mind. Most of them subsequently obtained rest and peace in believing. The work continued to progress until June, or July; and instances of conversion continued during the remainder of the year. In this revival, between 60 and 70 have been apparently turned from the ways of death, and led to walk in newness of life in Christ. Fifty-three have united with the Congregational church, some have connected themselves with the Baptists, and a few have as yet neglected to make a public profession.

The subjects of this work have been characterized by a deep and thorough sense of the entire depravity of the natural heart, of the immeasurable evil of sin, and its just deserts of eternal death. They have felt, that a crucified Saviour is the only refuge for the sinner; that his atoning blood lays the only foundation for pardon to the guilty, that his divine character and attributes afford the only guarantee of safety to those, who put their trust in him. When first brought to rejoice in a Saviour's love, they were exceedingly distrustful of themselves, and cautious lest they should rely on a hope, which would finally make them ashamed, or delude themselves with a name to live while they were dead. Their distrust led them to feel more of their dependence on divine aid, and to God they will ever ascribe the glory of that grace, which has sustained and animated them in their Christian course.

It is worthy of notice, how altered are the views of the converted soul respecting death.—An amiable youth, of feeble health, who had been all her life in bondage through fear of the "king of terrors," was brought out of darkness into marvellous light, and the joy which beamed in her countenance, evinced the great and happy change, which had been wrought in her mind. Her fears of death all vanished, and when called a few months after to view herself on the borders of eternity, her faith and confidence in God her Saviour overcame all her timidity, and she was enabled triumphantly to exclaim in her last moments, "O death! where is thy sting, O grave! where is thy victory?"

"Calm sinks the soul, whose conscience heaven approves, Whom angels venerate and virtue loves."

While we would bless them for what he hath wrought among this people in bringing 197 from the world to espouse the cause of Christ during the last eleven years, we find abundant occasion to be humble in view of the present prevalence of iniquity, and to cry with the Psalmist, "Return, we beseech thee, O God of hosts; look down from heaven, and behold, & visit this vine."

A revival of religion teaches the value and efficacy of prayer. Christians resort to the throne of grace with fervor, and they often receive speedy and surprising answers to their petitions. Several instances of this might be noticed, which took place during the above mentioned season of refreshing; indeed, the work seemed to advance, or decline much in proportion to the engagedness of Christians in this duty. The fact should lead all, who love the Lord Jesus, & desire the salvation of souls, to place a high value upon the privilege of coming into audience with the Deity, and to expect that while they are yet speaking, God will hear, and bestow all spiritual blessings in answer to their believing petitions.

Revivals of religion are not answerable for the evils which have often been imputed to them. That they have produced a division in the feelings, conduct, and eternal prospects of men, cannot be denied. They have in some instances drawn upon the disciples of Jesus the same hatred, contempt and persecution, which Christ and his apostles and the primitive believers were called to endure. But these evils are not chargeable upon revivals. The fruits of the Spirit in all who have been the happy subjects of them, have been love, joy, peace, gentleness, goodness. The character formed at such times, by the power of God operating through the gospel, has manifested been no less favorable to the present interests and happiness of men, than conducive to their eternal welfare. This character has been offensive to those who have remained unconvinced to God, and the truths of his word. They have felt reproved for their continuance in sin, have hated the change wrought in others, which has admonished them of their own danger, and have opposed the progress of a work, which was calculated to dash all their false hopes, and wrest from them the deceitful armor in which they had trusted. Evils have arisen; but they are like those which hostility to the blessed gospel have ever produced in a world of sin, and are to be attributed to the enmity of the natural heart to God, and to those who have resisted the displays of his grace. Let them prepare to answer it at the tribunal of Jehovah. The acceptable year of the Lord will be followed by a day of vengeance of our God. Those who scorn the messages of his love, when he comes near to bless them, grieve the Holy Spirit, and provoke Him to leave them to reap the fruit of their own ways. Who hath ever hardened himself against the Almighty, and prospered? May the mighty Redeemer go forth in the power of his gospel, and spread the triumphs of the cross throughout the earth; for assuredly his kingdom in every place will be "righteousness, and peace, and joy, in the Holy Ghost."

[Through a press of matter, we are compelled reluctantly to omit a portion of the remarks, which accompanied this narrative.]

St. Lawrence County Bible Society.—EVERY FAMILY IN THIS COUNTY, as appears by the annual report just issued, has at length been supplied with a COPY OF THE SCRIPTURES. The Society speak modestly of the circumstance; and attribute their success in a great measure to the repeated favors of the parent institution. But the example is a noble one; and one that should make the Christians of Oneida county blush for shame. These began, it seems, and were not able to finish— notwithstanding they have wealth enough to do the thing twenty times over.—[Utica Recorder.]

PALESTINE MISSION.

From the *Missionary Herald*.

About two years ago, Mr. King spent some time in Tyre, and was near succeeding in establishing a school for females, when one of the priests said, "It is by no means expedient to teach women to read the word of God. It is better for them to remain in ignorance, than to know how to read and write. They are quite bad enough with what little they now know. Teach them to read and write, and there would be no living with them." The effect of these words from a priest, on the Greek Catholic population, though indignantly repelled by Mr. King, was such as to frustrate the attempt.

Jaffa.—Many curious reports were circulated respecting Messrs. Fisk and King, by Christians & Mussulmans in Jaffa, as that they brought people over to their faith with money, and that the price of a convert always remained with the man who received it, however much he might spend from it—that when a man engaged to be of their faith, they took his picture, and if at any future day he should apostatize, they would shoot his picture and the man would die—that they had made an earthquake in the city, and had even caused the great earthquake at Aleppo, &c.—*ib.*

Ramla.—The firm of the Grand Seigneur had not been executed upon those who had bought books of the missionaries, the year previous. On the 29th of March, Messrs. Fisk and King arrived at Jerusalem in the evening, after the gates were shut; which, contrary to their expectations, were opened, and the missionaries were received with open arms, and prayers offered in their behalf by the Greek priests.—Two days after, the Spanish Consul from Aleppo arrived to pay his devotions at the Holy Sepulchre.

April 1. The Pasha of Damascus, with 2000 or 3000 soldiers, came on his annual errand, viz. to collect tribute from both Christians and Mussulmans. His coming is a precursor of distress and sorrow. The time of his stay may be called "days of vengeance." The 3d day after his arrival, he took the superior of the convent of Mr. Elias (a Greek) and gave him 500 blows on his feet, in order to make him confess, that he had concealed the treasures of the people of Bethlehem, who had all fled to Hebron. His soldiers, meantime, ransacked the city, breaking open houses, taking men prisoners, binding and beating them. The manner in which the superior was beaten, was the most cruel. His feet were confined to the centre of a pole, which was raised by two men, one at each end, so that his head stood out on the ground. In this position ten men fell to beating him on the soles of his feet with staves, which they clinched with both hands, so as to strike the harder. After these ten had beat him a while, ten new ones were called; and so on till 40 men had been employed in beating him. He was left on the ground, bare-headed, in the open air, without any sustenance but water, 3 days and 3 nights, having a rope several times put round his neck, with the threat that he should be hanged; and all this could not make his Grecian firmness confess what he had once denied. No wonder, however, that one of his feet should be swollen to a very great size, and the bottom of it bruised to a perfect pulp. The whole amount which the Pasha demanded of the Greek convent that year, exceed 300,000 piastres.

April 4. The missionaries held the monthly concert of prayer on the Mount of Olives. *ib.*

SANDWICH ISLANDS.—Attachment of the natives to their Teachers.—Mr. Richards, whose station is at Lahaina, on the island of Maui, on account of various inconveniences, such as "the noise of the waves and the tumult of the people," and the badness of his dwelling, had signified his intention of removing to a different place. The excitement which followed among the people showed the sincerity and strength of their friendship. Prayer meetings were held by them, and letters on the subject written to the chiefs at Oahu. A letter sent to Hoahumanu says: "If you have more love for the dirt on which our teachers live, than you have for the teachers themselves, yet do have compassion on the people of Lahaina; for when our teachers are gone, the dirt will not be worth living upon or cultivating." These movements soon issued in the conveyance of a piece of potato ground, a garden and building spot, from the governor of Lahaina to the missionary, the best site for building in Lahaina.

Schools.—On the 26th Oct. 1825, the schools of Lahaina, 19 in all, and containing 922 scholars were publicly examined. Of these, more than 500 were able to read and spell correctly in the spelling-book; and 300 passed a good examination in all the printed books of the language. One school, of 36, distinguished itself for its improvement. During the whole examination in all the printed books and a manuscript catechism, only one word was missed. Since the examination the number of scholars at Lahaina had increased to 1400, and the whole number on the island exceeds 3000. And the number on two smaller and neighboring islands was not less than 1000. *ib.*

REVIVALS OF RELIGION.

IN MIDDLE HADDAM, CONN.

The last Hartford Observer contains an account of a revival in Middle Haddam, by the Rev. C. Bentley, pastor of the church. About two years since, this people were suddenly bereaved of their much loved and faithful pastor, Rev. D. Selden. The society was small and embarrassed with debt; but by extraordinary union and zeal settled their present pastor, Feb. 15, 1826. Some unusual seriousness occurred in March, and hopeful appearances increased in May. "Pastoral visits were frequent. Families and individuals were conversed with. The subject of religion was brought home to every heart. Personal conversation was close and particular, Christians were urged to awake to activity and duty, and sinners were pressed to immediate repentance." At a general church meeting in July, a special agreement was made to pray for a revival, and a committee was appointed to visit and converse with every member. These and other meetings were greatly blessed, especially a public fast.

The writer adds: "September was a month memorable in the history of this season of refreshing from on high. Scarce a day passed, but our ears were greeted with the glad news, that some soul had hopefully submitted to God,—scarce a meeting was attended but some sinner, heretofore careless and unconcerned, was awakened to a sense of his guilt and danger. Every season of public worship presented us with the sight of a deeply interested and crowded assembly. Every sermon proved like the fire and hammer to break in pieces the flinty rock of man's heart. During their delivery (except the preacher's voice) nothing was heard, but the broken sobs and half suppressed sighs of some anxious sinner,—nothing seen, except the solemn countenance, or falling tear of some inquiring soul. Our meetings of inquiry were strictly anxious meetings. Seldom any attended save those deeply impressed. This gave them the advantage of

peculiar solemnity. Some of these seasons will never be forgotten. This very revival, I presume, has been such a season, as was never before witnessed by this people. Almost every family in the society, have been in some measure, sharers. The precise number of those indulging hope among us, cannot be accurately determined at present,—it is, probably, not far from 80.—Sixty have been added to the church since my ordination; 50 by profession, and ten by letter. Several more may be expected to join. Our meetings were not yet ceased. Our meetings are crowded, attentive and solemn; many are still anxious, but few have been found of late to have indulged hope."

In Connecticut. The New-Haven Intelligencer says, "We understand that there are some hopeful appearances in Stratford, and some other places.—We are informed by letter that there is quite an extensive work of grace extending over the towns of Lenox, Richmond, New Lebanon, Canaan and Green River."

The Hartford "Secretary" mentions revivals as now existing in Middletown, Montville, Woodbury, Groton, E. Windsor, Vernon and Manchester, all in Connecticut.

Palmer, Ms.—A correspondent informs us, that a work of divine grace has been going on in Palmer for some time, that 30 or more indulge hopes, and that many are awakened.

Woburn, Mass.—An encouraging attention to the one thing needful, commenced a short time ago at Woburn. We understand there were about 70 inquirers about two weeks since.

Nottingham West, N. H.—Rev William K. Talbot, in a letter to the Editor of the Farmer's Cabinet, of Jan. 24, states, that the work of grace in that town assumes an interesting aspect.

Alstead, N. H.—A letter to the Editor of the N. H. Repository, says, "The work of grace here continues, and appears to spread."

Many Towns in New Hampshire.—In addition to the two towns named above, the Repository of the 2nd inst. mentions the following towns in that state, as being favored with religious attention in an unusual degree: Pembroke, Dunbarton, Goffstown, Bedford, Nashua Village in Dunstable, Litchfield, Merrimack, Hopkinton, Acworth, Boscawen, Canterbury, Northfield, Loudon, Gilmanston, (Mr. Lancaster's Society,) Durham, Dover, Newington, Newmarket, Factory, Stratham, Northampton, Hampton, Rye, Greenland, Exeter, Groton, Hebron and Portsmouth. In some of these places, the work is represented as powerful.

New York.—A correspondent of the Philadelphia, writing for the vicinity of Albany, N. Y. says of Canaan, "There is scarce a family in this society, but numbers one or more hopeful converts. Albany is visited with blessings, and many, very many, in that wicked city, have commenced a new era in their lives. The revival at Troy still continues." The same writer represents the work to be very extensive at Brunswick, in the same county.

Extract of a letter from a gentleman in Danby, N. Y. dated Jan. 31, 1827, to a friend in this city.

"The state of religion, in this place, has until recently been on the decline. But God in mercy, is now visiting this people with a powerful revival of religion. About one hundred have been added to the Congregational Church within a short time, and more than that number indulge hopes, who will probably soon profess their faith in Christ; and the work is still going on here; and is spreading in every direction around us. God is indeed doing great things for us. I mention this (as no account has been published) that you may rejoice with us; and because much more will be done here, in aid of benevolent institutions than formerly."

Washington, Geo.—Rev. Jesse Mercer writes from this place, that there is a great reformation; from 80 to 100 of various denominations, being supposed to have experienced religion within two or three months.—*[Chr. Watchman.]*

Kentucky. The Rev. S. Taylor writes from Kentucky, as we learn by the Philadelphia, that about a hundred, in each of the towns of Danville and Harrodsburgh, have been added to the church.

Revival in Edinburgh.—Rev. R. Reece writes from London, Nov. 15th. "In Edinburgh we have at present a very good revival of the work of God; several of the students have been deeply awakened, and have entered the kingdom of little children. In some parts of Cornwall, also, there is a shaking among the dry bones, and the accounts we hear are very encouraging." *[Adv.]*

BOSTON RECORDER & TELEGRAPH.

BOSTON, FEBRUARY 16, 1827.

PRAYER FOR COLLEGES.

[Extracts from a Sermon concluded.]

3. Another reason for praying that God will prepare the students of our colleges for the work of the ministry is, that they are not needed in either of the other learned professions. Nearly all the graduates of our colleges enter on the study of law, medicine, or divinity; and in either of these professions a pious man may do much good. But at present the professions of law and medicine are crowded to excess, and it seems impossible for all now engaged in them, to live without other employment.

Now is it not extremely desirable, that those who are now coming forward should be prepared for the gospel ministry, where all their talents and learning might be devoted to the best interests of society and the glory of God our Saviour?

4. Another reason is, the danger to which they are exposed, if their hearts are not influenced by religion.

I shall confine my remarks to those in college, and borrow the language of a discourse, to the correctness of which more than one miserable victim of dissipation has assented. "There is no time of life," said the speaker, "when young men are so much exposed to moral contamination, as while acquiring a classic education. Their passions are then strong, and their spirits are elastic. They are lately removed from the watch of parents, and have not yet acquired experience to guide themselves. They think little of character beyond their own circle and during college life. The pride of a newly acquired independence pushes them into excess, and vicious example extends from class to class. The young and inexperienced are drawn into mischief and vice, before they suspect any evil; and when once in the code of honor inculcated by the older and more vicious, forbids them to expose, or even forsake their companions. The sneers of a few idle vicious youth has to the novice all the terrors of

"The world's dread laugh,
Which scarce the firm philosopher can bear."

"There often the finest geniuses become the most horrid instances of depravity, and the youth who left his home the pride of his parents, and the promised ornament of his country, returns a miserable sord, a disgrace to her that gave him birth, a burden to himself, a pest to society. Returns! No, the hand that supplied his wants, now spurns him, and the heart once warm with affection for him, now bleeding from the wounds his baseness has inflicted, rejects him. And many a sorrowing parent often feels,

"How sharper than a serpent's tooth it is,
To have a thankless child."

"From the depths of disgrace and misery into which he has plunged himself, he looks up, and sees the folly of selling all his prospects of happiness for a few nights of jollity, and a few hours of insane mirth. But it is forever too late to redeem them. His character is gone, his hopes of eminence are fled, his prospects for life are miserable, and for eternity awful."

That this is too correct a picture of many of our colleges a few years since is well known; & if their state is better now, it is due to the increase of piety among the students. But let the influence of the Holy Spirit be withheld a few years, and vice would return upon them in an irresistible torrent. Shall we not then, brethren, pray for the descent of the Spirit of God on our youth in college? What would it avail, though science should flow from them in streams broader, and deeper, and more rapid, if these streams must be poisoned by moral pollution? The hopes of the church must be cut off from these seminaries, and the pride of the country must perish, in their noxious atmosphere, and moral death must spread wherever their influence is felt. Are you not then, Christians, imperiously called on to pray for Colleges?

5. God answers prayers offered for this specific object. If we turn back to the last general assembly we hear of no prayer-meetings for revivals of religion in the colleges; we learn of no convalescence, no strong efforts to raise the spirit of piety among the students. And what was the state of religion among them? I have been informed by men not now advanced to old age, that at two different times there were only two pious students among more than 200, then members of Yale college; and a larger proportion of the rest were accounted infidels. Fifteen years since, probably ten pious students could not have been found in Dartmouth college. Within that time, once at least, but a solitary pious student was found in Bowdoin college. No one need be informed of the state of Harvard in this respect. The situation of the other colleges was a few years back no better, than that of those already mentioned. But within a few years the attention of Christians has been called to the need of a special blessing on our colleges, and many prayers have been ascending for it. And what is the result? In almost all of them, revivals of religion have been enjoyed and the number of pious students has greatly increased; the influence of religion is already great, and is fast renewing the peculiar temptations to which students have been exposed. In some colleges there is now a decided majority of pious students, in others the weight of talent and influence is on the side of piety and in nearly all there is a manifest change for the better. God has sometimes given immediate answers. The annual concert for this purpose has scarcely past, when God has poured out his Spirit on them, and in one instance the blessing appeared on that day, and while Christians were assembled to pray for it. Yes brethren, it was at the very time when you and others were offering up your prayers, that the first appearance of the revival in Bowdoin College was seen. In that revival 12 or 15 young men became, in the judgment of charity, subjects of regenerating grace; and you may yet know, that in consequence of it 10,000 souls are enjoying the instructions of the gospel.

In at least six colleges have revivals taken place since the last annual concert, and several of them were immediately connected with it. In these it may be hoped, that near 150 young men have been brought to devote themselves to Christ and look forward to the work of the gospel ministry. Now, considering that the word of God says of answers to united prayer, can you doubt, that these great blessings have been given, as such answers? Can you doubt, whether it is your duty to come often to the throne of grace, & plead for the same blessing to be repeated?

Brethren, let us think of these things. Think of the millions of souls perishing, because there are none to carry them the gospel. Recollect, that here are hundreds of able young men, who need only what God can easily grant, to make them messengers of mercy to hundreds of thousands of souls.

Think of many a solitary mourning Christian longing for the sound of the gospel, but to whose loudest calls the only answer is, "we have no one to send."

Friends of Education Societies, I call on you to lead in this. You have been first in this work. O slack not your hand. Go forward, and God will assist you.

Advocates of foreign and domestic missions, I exhort you to come with all your ardor to this work. Without a blessing here, your efforts must soon be embarrassed, and another generation of heathens perish, for want of men prepared to give them the bread of eternal life.

Pious parents, bring your sons to the throne of grace. Christian females, plead for your brothers. Friends of the Saviour of all classes, come up to this duty. No longer sleep on your posts, while the grand adversary is exulting to see our young men going forth, the enemies of the cause they should support. Let us come to the throne of grace in one united body; determined, God assisting us, never to cease our prayers, nor diminish our efforts, till every college in our country is blessed with a general revival of religion; nor till each is a seminary of piety, as well as learning; till not a class shall leave, without numerous conversions to the Saviour; till multitudes are there prepared to assist, in extending the bounds of his kingdom, to the ends of the earth.

REVIVALS IN COLLEGES.

An authentic account of the successive Revivals in Yale College would afford the same encouragement to prayer as that concerning Williams College published in this paper last week. I have endeavored to obtain this information; but the facts have not yet been obtained concerning each revival with the same particularity as concerning those in Williams College. From the information obtained, however, it appears, that there have been four Revivals of very considerable power since 1800.

The first Revival commenced in 1802. At this time I believe there were only fourteen pious students in college;—though the whole number of students was two hundred and twenty one. In the class which received degrees in 1802, I think there was not one pious; in that of 1803, only five; in that of 1804, six; and in that of 1805, three. The religious influence of the College was as small as the number of pious students. Infidelity had been common, and at some periods had threatened to be triumphant. While the College was in this critical state, the Revival commenced. Of the first class above mentioned,

twenty-three or nearly one half of the whole number, were believed to be renewed by the Spirit of God; of the second class, seventeen; of the third class, twenty; of the fourth class, eleven; i. e. in all SEVENTY-ONE. Of these thirty became ministers of the Gospel; three Presidents and two Professors in colleges, and one Professor in a Theological Seminary. There were, besides eleven who became serious, if not decidedly pious; of whom five afterwards became ministers of the Gospel.

This Revival commenced during the Presidency of Dr. Dwight. Under the preaching of one of the sermons, since published in his system of Theology, the Spirit of God came down with overwhelming power, and filled the place where the officers and students were assembled. Many ministers of the Gospel now living, and some who we trust have gone to receive their reward in heaven, have borne testimony to the power of divine grace as exhibited on that occasion; and the lives of these witnesses have proved more incontrovertibly than their testimony, that all which was peculiarly solemn and overwhelming in that scene is to be attributed to the power of the Holy Ghost, whose mode of operation, though it is not understood, is seen in its effects to be real. The information obtained concerning the other Revivals, with which the College has been blessed, is too imperfect to be satisfactory.

The information communicated above concerning the first great Revival in this College, has been obtained from a highly respectable clergyman in Massachusetts, who was the first student admitted to the church after its commencement. *[Communicated.]*

THE APPROACHING CONCERT.

This is the last paper we shall issue, before the time of the College Concert will arrive. We offer no apology for our continual recurrence to this topic, for we consider the occasion as vastly important. And its importance has been recognized by others. Many Ministers and Churches have observed the day. A friend just now remarks, that the General Association of New-Hampshire, and the Cumberland Conference of Churches have passed resolutions recommending the observance of it to the Churches. We believe other bodies have done the same. And it may give some importance to the subject to state, that the measure is known at least to the churches in England; an account of the meetings in Boston, last February, was copied from our paper into the Missionary Register of London, last June. May we not hope that the Churches of that country will be excited to unite their supplications with ours? And when we remember their Seminaries, and they pray for ours, will not the influence on both be salutary?

The Colleges of this country are not in the degraded state of many in Europe: but they generally afford numerous temptations to immorality, and to the neglect of the soul. And it may not be improper to remark, that there are four or five, where experimental religion is not in repute, and where students hear little of Jesus Christ crucified for them.

We close our remarks, by requesting of our friends in the different Seminaries, accounts of any transactions on the proposed day, or of subsequent events connected with it, which may be interesting to Christians.

COLLEGES IN EUROPE.

There is an article on our first page, bearing this title, which we hope our patrons will not fail to peruse attentively before the 22d inst. It is an account, painfully interesting to every friend of science and religion; and calculated to excite earnest cries to the God of all grace. It was prepared for our columns by a native European, and we may place full reliance on its correctness. We suppose that the approaching concert was intended, to unite the prayers of Christians for our American colleges particularly; and without some memento like this, our prayers might have been thus limited. But with this account before us we will not be partial. We will remember the seminaries of the old world, and pray that even such polluted fountains may be cleansed, and pour forth streams of salvation on the earth.

GRANTS TO COLLEGES.

It appears, by the report of a committee on the subject to the legislature of Massachusetts, that the grants to Harvard College in various years have been about \$160,000 in money. Besides this it had the income of the ferry between Boston and Charlestown from 1640, till bridges were built. In lieu of it, in 1785, it received £200 per annum, and in 1792, 300 more, which continues forever. It has had ten sixteenths of the tax on Massachusetts Bank, for ten years; and since 1753, £500 of its property has been exempted from taxation. Of land, it has had 2500 acres, besides a "Neck" and a "Township." It is impossible to ascertain, what the College has realized from all these public grants. We think, however, it cannot fairly be estimated at less than \$300,000; perhaps we ought to add \$50,000 more.—Williams College has had £1200, two townships of land, and sixteenth of the same Bank tax, for the same time.—Bowdoin College, before the separation of Maine, had a portion equal to Williams from the Bank tax, and 8 townships of land. *Amherst has received nothing.* These endowments have come from the earnings of the people. We now only ask, at which of these institutions a man of moderate income can best educate his sons. Where can he do it? Where is it impossible?

ON ACCOUNTS OF REVIVALS.

"W." fears that injury is sometimes done, by those who write accounts of revivals, when they represent the previous state of religion to have been peculiarly low; especially if a revival had taken place before. He admits that the writers may have good motives in so doing, intending to magnify the grace of God. He thinks that such accounts have a hardening effect, on those who wish to believe that there is no reality in experimental religion, and that revivals are mere enthusiasm. He might have added, that stupid professors are thus emboldened to slumber on, and say God will wake us in his time.

Our principle is, that when any narrative is given, it should be a statement of facts, whatever may be the consequence. If the previous state of religion was extremely low, it should not be concealed. But it may be unnecessary to enlarge on that part, and represent things in the strongest light that truth will admit. In this view we believe the remarks of our correspondent are just, and hope they will receive the attention of those who prepare accounts.

THE MARRIAGE QUESTION.

"Lampighter," is not satisfied with the sentiments we advanced on this subject, in the Re-

corder of Nov. 3d, and wishes to renew the discussion. To this we cannot consent, till more conclusive arguments are adduced on his side. Our readers will be satisfied with this course. The author pleads that a Christian may and ought, other things being equal, to prefer as a companion for life a person without piety. His reasons are three. A Christian can in this way do more good—he imitates the example of Christ, who stooped to take human nature, and associate with the wicked for their salvation—& he obeys the command given to Hosea, which was "intended for a more general application," and which "is not to be rendered void but by being expressly revoked," but which has never been revoked.

Now if the command in Hosea 1: 2, is a literal one, and if it is now in force, it obviously justifies and requires the marriage of Christians, not only with moral and decent unbelievers, but also with the most vicious and degraded females. To state such an argument is to refute it in the view of all sober minds; especially in the absence of all proof that the command was ever designed for any person besides the prophet. The writer himself seems to be aware, that the course he recommends would "lead us into temptation," for he says, "By such a connexion the faith of a true believer may be obscured for a time." But he adds, in the true antinomian style, "it can never be extinguished." We hope to see no farther attempts, to prove a command of universal and perpetual obligation, from a special command to a prophet, which was expressly explained as a symbol at the time, & which forms one of the most obscure passages in the sacred volume.

BIBLICAL CRITICISM.

"A constant Reader" inquires, whether the doctrine of a "fallen angel" is a scripture doctrine; or, in other words, "what are the scripture evidences that the terms *Devil*, *Satan*, &c. are to be understood as signifying a real being?" He represents his own mind to be perplexed on the subject, but open to conviction. Yet he adds, in rather a threatening manner, that if we do not furnish evidence to counteract the influence of Mr. Balfour's book on the subject, "it must be taken for granted by many that we do not believe the terms to mean a fallen angel, or a real being." Now if "many" have their doubts, we can remove them by our own declaration; we do believe that the scriptures warn us against the wiles of the devil as a real being.

Our belief, however, does not establish any thing as a matter of fact, or disprove it. And if it is true, that "no small service will be rendered to the religious community, by an examination of this subject," we will give place to a short article which some friend may furnish; or possibly resume it ourselves, when we can command sufficient time.

"THE LOTTERY BILL."

Which has caused much debate in the House of Representatives of this Commonwealth, and produced much conversation in this city, was indefinitely postponed, last week by a vote of 110 to 90. We congratulate all the friends of order, prosperity and public morals on this result. The bill owes its origin to a petition of lottery ticket vendors, for liberty to pursue that business; and it provided, that vendors should receive licenses, and pay for them handsome sums into the state treasury. The principle arguments for the bill were, that the sale of tickets cannot be prevented, foreign tickets will be sold, if stopped in this state, money to nearly the present amount would be sent out of it; therefore, we should do well to permit the sale and derive a revenue from it. The bill was opposed on the ground, that the whole business is a mere gambling concern, of a demoralizing character, and productive of very injurious effects on the community. It was too late for Massachusetts to take a retrograde course, when Great Britain has totally abolished lotteries; when New-York has by its constitution even deprived the legislature of the power of granting them; and when public sentiment, in this and other states, is fast tending to the suppression of the whole system. Most of the advocates of lotteries admitted the gross mismanagement they had suffered, and their immoral tendency; but would tolerate the practice as a necessary evil. The weakness of this plea was fully exposed, by gentlemen on the other side, and the folly of legislating for the regulation of vice in a community like ours. It now remains to be seen, whether a few men shall openly set the laws at defiance, and go unpunished; or whether an enormous evil shall be swept away.

While we rejoice in this result, we should do injustice to our feelings, if we should withhold our thanks from those gentlemen, who have ably and successfully pleaded the cause of justice, industry & humanity. They are already rewarded in the approbation of conscience; they will be rewarded another day, by seeing the happy influence of their exertions on the morals and happiness of society around them.

NEW DISCOVERIES.

1. To Reform Rogues—Solitary Cells.

For proof that confinement in solitary cells, accompanied with faithful religious instruction, is best adapted, and has been found most effectual in reforming convicts, the Register is referred to the Report of the Boston Prison Discipline Society, and the "Brief Account" recently published by Mr. Powers, Keeper of the Alcatraz State Prison.

2. To Reform Drunkards—Dr. Loiseau's Medicine.

Many Certificates have been published by persons who have been effectually cured of Drunkenness, by taking a few grains of tartar emetic, ipecac and aniseed, mixed with the favorite brandy or spirits.

3. To prevent Intemperance—Total Abstinence from Ardent Spirits.

Let the temperate remain temperate, using ardent spirits only when ordered by a physician, and never offer it to others—and the present race of Drunkards will soon die, and this loathsome vice will disappear with them.

4. To prevent Counterfeit Bank Bills—Perkins' Steel Plates.

The most experienced Broker in Boston, on an examination of 237 different kinds of Counterfeit Bills, could not discover a single imitation of the Bills struck from Perkins' Steel Plate. This proves that it cannot be counterfeited—not if all our Banks were required to use those Plates, for many thousands of dollars which are now annually lost to the community by base money, would be saved.

REVIVAL OF RELIGION.
JUST received, and for sale by CROCKER & BR
TEE, Theological Booksellers, 50 Cornhill.
A NARRATIVE OF THE REVIVAL OF RELIGI
in the County of Oneida, particularly in the bounda
Presbytery of Oneida, in the year 1826. Feb.

